THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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The **Hindu Message** stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision Of India.

KAVERI—II.

By K. S. Ramaswami Sastri, B.A., B.L.

From fair Malaya heights where sandal trees
Spread sweet ambrosial fragrance far and wide
She eastward goes to meet the ocean-tide
Her touch of blessing brings us healthful peace,
And our fair virgin-mother fields increase
Of golden corn : She is our joy and pride,
Our God-given guardian-angel true and tried
Who dowers us with Devotion's mysteries.
Her waters through the swiftly-moving years
Like God's sweet mercy come to parched-up earth
And to our still more parched-up human hearts
Where by her grace new fruitful power appears
Which is the truest joy and crown of birth
And glorifies our petty worldly parts.

The Hindu Message

THURSDAY EVENING 8, AUG., 1918.

The Reform Proposals in Detail.—III.

The Montagu-Chelmsford scheme regards provincial government as the "domain" in which the earliest steps in responsible government should be taken. Political education is to be given through the shouldering of responsibility in the administration of what are called "transferred" departments of the government. The people are unfit at present for undertaking responsible government in full. For, in the *first* place, the provincial areas and interests to be administered exist on a vast,—a national—scale. *Secondly*, Indian administrative experience is small; *Thirdly*, Indians are "entirely lacking" in electoral experience. To all these propositions we demur. The Hindu Vijayanagar empire was a much larger admistration area than that of any existing Indian province. Though, since its disappearance, there has been no scope for the exercise of Indian administrative talent on the same scale, the talent which enabled the Indian mind to organise the adminstration of that empire still remains and can certainly rise to the level of the administrative needs of to-day. Moreover, the Indian mind, by its contact with the West, has obtained the wider outlook now needed for the carrying on of the duties of government on modern lines. Hence, it ought to be able to rise to the exigencies of to-day. And we maintain that, so far as Government has trusted it with new powers and functions, it has responded to its call ably and cheerfully. India has produced able administrators of all kinds, and public servants whose work has been marked by efficiency and thoroughness. Furthermore, representation through election of some kind or other is not altogether new to India. Nor is the spirit of democracy alien to the Indian mind,—for, not only is it a matter of daily practical realisation in certain aspects of the social life of all Indian castes, but from early times India has had democracies in working order in various parts of the country,—a fact well known to writers of Buddhistic and pre-Buddhistic history. So, the *three* reasons assigned in the Reform Report for holding that the people of India are unfit for responsible government are altogether untenable.

Again, when the Report goes on to state that "there must be a period of political education which can only be achieved through the gradual, but expanding, exercise of responsibility," we think it makes a statement which is absolutely unfounded. If a statesman lays down that local self-government is the precursor and training ground of national self-government, we can certainly agree with him. India has had a great deal of training in local government, though the niggardliness of government in investing local bodies with powers and resources has become a byword in every part of the Continent. Such training in local government as India has had is an argument in favour of granting responsible National self-government, and against the withholding of it. But it is something unheard of in history that a people like ourselves who have had a great civilisation and have founded numerous

states and even empires in the past,—a people who have been famous in history for the cultivation of every art and industry which contributes to human well-being and of ancient commerce in all its branches,—cannot be trusted with the responsibilities of government and have to be taught the art of government step by step just as children are taught to walk or boys to swim by parents or seniors. At the same time, it is wonderful how the Secretary of State and the Viceroy forget that the Government of India is there at the helm to watch and direct the Provincial Governments and bring them to order whenever they make mistakes. They say :—" Some measure of responsibility should be given at once and our aim is to give complete responsibility as soon as conditions permit." This is further explained as " gradually increasing this devolution by successive stages until complete responsibility is reached." We have serious misgivings as to the propriety and feasibility of this process of " increasing devolution by stages." We think that our moderate politicians will commit a serious blunder if they fail to realise how their people will be made to enter on a never-ending still-beginning, process of advancing in one year and receding in another till at last they will reach a stationary state of hopeless inefficiency which will perhaps be far worse than even the present one.

We have already adversely commented on the constitution of the Provincial Executives. The proposals regarding this part of the subject are again of the most novel and un-heard of character and are not at all likely to be found easy to work in actual practice. The partition of the Executive proposed in the Reform Report is a serious mistake, and will only result in making the Governor all-powerful. For, the Governor has to unite with various ministers or sets of ministers to make different administrations. He not only nominates them all, but without him they can do little or nothing. Besides, he is to be invested with the power of assenting or refusing to assent, to the proposals of his ministers. Of course, we have a qualification mentioned here,—that implied in the " instrument of Instructions " to be issued to all Governors on their appointment by the Secretary of State in Council. We suppose that this will be a more or less secret code of rules and instructions. It certainly does not inspire confidence, and we regard the entire arrangement as a constitutional device beset with difficulties of all kinds and as absurd as it is novel and ingenious. The complexity and novelty of the entire plan will be clear to our readers, if they only read the following proposals and plans as stated and explained in the Reform Report :—" It would rest with him (i. e. the Governor) to decide whether to call a meeting of his whole Government, or of either part of it, though he would doubtless pay special attention to the advice of the particular member or minister in charge of the subjects under discussion. The actual decision on a transferred subject would be taken, after general discussion, by the Governor and his ministers ; the action to be taken on a reserved subject would be taken, after similar discussion, by the Governor and the other members of his Executive Council, who would arrive at their decision in the manner provided in the existing statute. The additional members, if

present, would take their share in the discussion, but would in no case take a part in the decision. At a meeting of the whole Government there would never be, in fact, any question of voting, for the decision would be left, as we have stated, to that part of the Government responsible for the particular subject involved. But there are questions upon which the functions of the two portions of the Government will touch or overlap, such, for instance as decisions on the Budget or many matters of administration. On these questions, in case of a difference of opinion between the ministers and the Executive Council, it will be the Governor who decides." This passage shows that the establishment of an autocracy will be unavoidable as the direct consequence of the carrying out of proposals so complex in character. The benefits of its establishment will be reaped only by the bureaucracy which the existing milder autocracy has made what it is and which we want to overthrow in favour of some popular form of Indian government. Mr. Montagu and Lord Chelmsford say that the Governor will be enabled under their proposals "*to act as a strong unifying force*." His strength and force will be irresistible, but it is the bureaucracy which will gain all the advantage of his despotism.

It will no doubt be said that—to use the words of the Report—" the reduction of the European element in the Council may be regarded as equivalent to an increase of the Indian element." That is there will be only one European (i. e. Civilian) member of Council in future instead of two. But the reply is obvious that one European colleague will be enabled to monopolise all the power to be gained by influencing the Governor's autocratic or despotic will. At present we have two such persons, and there is at least some chance of the Governor asserting himself, as he is known to do, though only rarely, when he receives counsels differing in their import from his two European colleagues The very fact that *a sophistical* argument like what is put forward in the sentence just quoted has to be put forward in order to defend the present proposals shows that their authors themselves are conscious of some of the rocks and dangers ahead.—A *second* defence will also be put forward, *viz.*, that the ministers will be taken from the members of the Legislative Council and will hold their office only so long as they retain their seats. This will doubtless minimise the power for mischief possessed by the ministers, but it will neither make him responsible to the Legislature nor help to increase his influence with the Governor so as to counterbalance that enjoyed by the Civilian member of the Executive Council.—The *third* and strongest argument so-called against the granting of responsible government is that which the Report itself puts forward as follows :—" The Legislative Council has had no experience of the power of dismissing ministers, or the results attending the exercise of such power. Nobody in India is yet familiar with the obligations imposed by tenure of office at the will of a representative assembly." This is an argument against the granting of responsible government *for all time*, and not only at the present time. The disingenuousness of the allegation must be clear as day even to the person who puts it forward and it is strange that it should receive any countenance from the

illustrious authors of the Reform Report.

It will be seen from what has been said that while on the one hand, the reform proposals form a very complicated system of executive government, the mischiefs and deadlocks which it might cause are avoided by constituting a new despotism and making it centre round the authority of the Governor. The illustrious authors of the Report claim to have "provided for such a balance of power between the two portions (of the executive) as would permit one portion to grow without at the same time disabling the other from discharging its very necessary functions of preserving continuity and safeguarding essentials." It is the Governor's autocracy that is meant to serve as the means for preserving this "balance of power" so-called. We may safely conclude that no autocrat has hitherto fulfilled such a function. Autocracy can never co-exist with even the small particles or bubbles of responsible government which the shower of good intentions on the part of our rulers will call into existence in this or any future moment of the stream of time.

The authors of the Reform Report claim that "given such difficult conditions we do not think that a less elaborate solution can readily be devised." Our view is that the "solution" they have arrived at is "elaborate," *only in appearance.* The ever-old and ever-new tendency which is natural to the human mind is the simple love of irresponsible power. The reality of autocratic irresponsibility and simplicity is what our illustrious reformers have found and bestowed on us after all the labours they have undergone. It is truly a case of the mountain in labour, and no wonder that we get a stone where we have been asking for bread,—we get the stone of despotism instead of the bread of popular and responsible government.

The Split in the Camp.

We cannot but regard as foolish and ridiculous the existing split in the Congress Camp. We had a split once before, and it brought nothing but disaster to the Country's cause. The same division of Congress-wallahs into Moderates and Extremists is now distracting the Indian political camp, and it spells nothing but disaster, if not ruin, to the cause of the country. Bombay is always to the fore, both for good and evil. It gave birth to the Congress, but it also once gave a death-blow to its prestige and power from which it took many years to recover. The Bombay politicians are again playing the same fatal game of disunion, and we fear the same or similar results will follow.

We do not say that their views on the Montagu-Chelmsford proposals are all wrong or mischievous. If the proposals are to be accepted as the only basis of reform, then, we do not think they are worthy of the severe condemnation they are at present receiving in many quarters. *First,* they desire that various departments of the Government of India may be "transferred" in the way that the departments of Provincial Governments have been "transferred" under the Montagu-Chelmsford scheme. Here, we think all will agree that they are on the side of progress, and deserve the contry's support. In the *second* place, they want fiscal autonomy for

India, and here also they are on the popular side and deserve support. In the *third* place, they oppose the creation of the Council of State, though, most inconsistently, they support the creation of the Grand Committees, as the lesser of two evils one of which, perhaps, they regard as unavoidable. They are continuing to think in the terms and ideas of an age whose political thought and ideals were associated with the indispensableness of a bicameral legislature. The policy of "mending" the House of Lords still remains alive, as we know from the report of the Bryce Committee in England. So long as the system of bi-cameral Chambers is allowed to exist in Europe, we cannot blame any set of Indian politicians for supporting, or even swearing by, it. *Lastly*, our moderate politicians press for the laying of limitations on the Government's or Viceregal "certification-power," so-called,—and here, too, they are on the right track and deserve support. Only we consider that they are sadly mistaken in confining the limitation to the extent of the preservation of law and order. We think all the topics mentioned in the Reform Report should be maintained including also questions relating to race and religion. In India, there is a reform fanaticism among some educated men so-called which is even more obscurantist than the most mischievous and intolerant of the European superstitions of the Middle Age. It is to the "certification-power" that we look to the checking of the reform-fanaticism of of the Indian legislators or legislatures. The same power must also be exercised in all cases in which the new-born Indian democratic spirit is apt to cast off prudence to the winds owing to the want of political experience or practical insight into state affairs.

The creed of the moderates as above stated will certainly make for good,—under the condition that there is no getting over the proposals contained in the Reform Report. Hence it ought to receive support from Indian politicians who think that there is no chance of obtaining the wider scheme. But we think that all men, whether belonging to the Moderate or Nationalist Camp must come together and make a united demand, *first*, for the wider scheme already unanimously put forth; and *secondly*, for the improvements above mentioned, if the Montagu-Chelmsford proposals of reform are all that can be obtained. In the latter case, the Congress agitation must be maintained, and the whole country must be united in the effort required to sustain and carry it on till the goal of national self-government is reached. We do not see why the moderates so-called should withhold themselves from the special Congress Session, or hold a separate Congress for demanding reforms in the Montagu-Chelmsford proposals of reform. All are agreed that the agitation in India must be maintained till the goal of responsible self-government is reached, and that without it progress will be retarded.

Now that there is a sharp division of political opinion among Indians, it is certain that the Congress-League scheme or anything at all approaching it will not be granted to us at present: The idea that Indians will not be fit for self-government unless they get it in driblets called compartments of autonomy is the most absurd and mischievous that can be imagined. There has been no instance in history

of the giving of such training on one side, or the receiving of it on the other. If there had been no such division of political opinion as there has now sprung up, the British Ministry would have been in a position to consider the Indian demand for self-government and grant some real and effective system under which our claims can be satisfied. But, after behaving like frightened children, we cannot any longer put forth any demand for self-government which can have the least chance of being complied with or even attended to. We must be content to suggest the modifications already mentioned. Let us hope all parties will be unanimous in making the demand for them at the session of the Congress about to be held. If the moderates and nationalists quarrel as they did once before, or if they will not agree and make a united demand for modifications, then it is doubtful whether they will get anything at all.

A grave crisis has risen in the history of India. We stand, as it were, at the parting of the ways. Our Mohammedan brethren, are behaving with a dignity and firmness which are only conspicuous by their absence among Hindus. If any modifications are to be got in the Montagu-Chelmsford scheme, the Hindus must sink their own differences and also fully co-operate with the Mohammedans and others in making our demand for reform. Let it not go forth to posterity that, at the nick of time, the Hindus behaved in a way unworthy of the nation's cause and progress or of their Moslem allies and brethren, and that they lost their chance when it came to them as the result of thirty years of sustained struggle for honour and freedom.

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Notes and Comments.

The Hindu, of Tuesday the 30th July gives an interesting extract from *The Times* (London) giving some account of the career of the once famous spiritualistic medium—Eusapia Palladino. *The Times* Newspaper is always bent on serving the time, and so adopts a style of writing in which a loophole of retreat can always be easily found. Of Eusapia, the following sentence is fully in *The Times* manner:—"She was a complete puzzle to the scientific world, though, for more than 20 years, she had been examined on many occasions by impartial and scientific investigators." Again—"She was perhaps the greatest of her kind. That she resorted on occasions to deliberate deception is notorious." Eeven Sir A. Conan Doyle says—"In the case of some mediums like Eusapia Palladino, they may be guilty of trickery when their powers fail them, yet at other times have very genuine gifts."

* *

But her performances must be judged from a scientific point of view by scientific men. In Europe, the lives and powers of men are judged by scientific standards and tests. Men display their powers and acquire their gains in life by submitting to these tests, and they also try to arrive at scientific conclusions from the study of all kinds of phenomena. Hence, where scientific men deny any spiritualistic gifts and powers after laborious research and investigation, we cannot admit the existence of any genuine gifts of the spiritualistic kind.

* * *

In India, too, the case is the same. The well-known "cunning man" of South India is now known to be the most perfect kind of thought-reader in the world.

He is no longer thought to be a person gifted with the spiritualistic powers with which he was credited—the power of divining the future, that of reading the past, etc. When a phenomenon is once subjected to scientific standards, we must take every care that there are no leakages serving to vitiate our conclusions.

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In the case of the famous medium Eusapia Palladino, we have the full details given to us of the celebrated Cambridge seance (of 25th August 1895) at which were present Mr. and Mrs. Myers, Professor Sir O. Lodge, Mrs. Sidgwick, Mr. Maskelyne, etc. After careful thought and investigation Mr. Maskelyne wrote that "after careful consideration he had come to the conclusion that Eusapia was a trickster" and added that "tests securative against fraud to which he proposed she should submit were met with angry remonstrances and blank refusal." Myers reported to the Society for Psychic Research:—"I cannot doubt that we observed much conscious and deliberate fraud...The fraud occurred both in the medium's waking state and during her real or alleged trance. I do not think there is adequate reason to suppose that any of the phenomena at Cambridge were genuine."

***

Myers recanted, and Sir Oliver Lodge first believed and then repented. *The Times*, of course, will say that her powers may have failed her on that occasion. The truth is that, wherever she is reported to have succeeded, the reporters almost always proved to be incompetent to observe and judge. But it is certain that she had recourse to fraud, and her tricks were detected and exposed. Her so-called levitations of furniture, graspings by livid hands, moving chairs, plates and food etc, were all mere tricks dexterously performed, and often awkwardly done and found out. In America, Professor Wilson, who attended her seances at Columbia University said that "they left on his mind strongest impression of fraud."

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In India, numerous propular performers of the spiritualistic kind can even now be found,—and they are known as *Mayavis* (in Sanskrit). We recognise them as tricksters. We have also our *mantravadis*, but their work is done according to recognised laws of the *sastra* known as *Mantravada*. The practical teaching passes in lineal succession from teacher to pupil, and the beneficial effects produced are well known. Often, for instance cures are effected of physical ailments which defy the trained skill of the ablest physicians. Even now, we have authentic cases of obstinate fevers being cured by *Mantrikars*, after they have been given up by skilled doctors, European and Indian. We have also *Mantrikas*, or magicians, who exorcise ghosts. All these are true spiritualistic phenomena—not of the spurious kind above adverted to. They can stand any test which modern men will apply.

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Over and above these we have our practical science of Yoga. Patanjali's Yoga-darsana gives detailed instructions regarding the practice of processes leading to the acquisition of *siddhis* or powers by the Yogis. Swami Vivekananda translated the *Yoga Sutras* with an independent commentary and published his work in America for the benefit of his disciples. We believe he also gave some elementary teaching on the subject to selected disciples though we have not heard what were the effects produced thereby. He also founded an *Asrama*, a retired spot in California—like an ancient secluded forest school of a venerable Indian Rishi—where his American disciples could train themselves in the practise of Yoga. Whether any are now still practising, and with what success, we know not. But it is a fact that it is now being recognised that the science of breathing exercise is valuable for physical health and physical training.

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In India the practice of Raja Yoga is still in existence, though it is not known to yield any of the important *siddhis* or powers mentioned in the ancient text-books. But the teachers are dwindling in numbers and still more in the value and authenticity

of their teachings. The real reason is that the practice of the processes of Yoga has long been recognised as bearing less and less of fruit, as time advances. Men are in general content to judge of both persons and things by results. But because results are unsatisfactory and become more so as time passes, the teachings ought not to be condemned. For, according to us Hindus, we are living in the Kali Yuga,—the age of sin and strife, the age in which morals (Dharma) are slowly to deteriorate, and therefore men will slowly degenerate in all ways. Even in the course of a year, each season brings its own characteristic products. The Hindu view is that the earth has its cyclic periods of progress and decline in Dharma. This is an age of decline for all things in nature,—men included. The Yoga, when practised by the degenerate people who come into existence in this Kali age of Dharmic decline, is not competent to yield its appropriate results. Hence, the science itself is not to be condemned. *Everything has its time and place,—as the saying goes.*

* * *

The Vedantin's view regarding the Yoga-Siddhis is that they should not be cared for, as they will retard the true spiritual progress of the soul after the perfect self-realisation known as Mukti or Nirvana. Even in the science of Raja Yoga, it is recognised that the siddhis are impediments in the way of attaining *Samadhi* of the highest kind,—what is known as non-cognitive (*a-samprajnata*). In the Vedanta, the emphasis laid on the need for Vairagya or the renunciation of the desire for the results of spiritual advance—the siddhis—is of the most imperative character. All hankering of the senses and mind of man must be kept duly subordinated to the gaining of the highest aim of life,—the knowledge of the Atman, the supreme goal towards the reaching of which all must strive, for then they shall be eternally blessed and free,—and they shall never more be harassed with the thoughts and desires which appertain to this world and its unceasing strivings and vain toils.

Olla Podrida.

The newspapers inform us that the Besant Hall, Hyderabad, Sind, was refused for a lecture by Mrs. Sarojini Naidu. There was a time when Mrs. Besant and her set were calling Mrs. Sarojini the Indian Bulbul and were praising her to the skies. But I suppose that times are changed.

* * *

The Sociological Brotherhood met and celebrated its anniversary a few days ago. What on earth is a *sociological* brotherhood? By and bye we may have a biological brotherhood and an anthropological brotherhood. At that celebrated celebration one Mr. Sesha Iyengar talked of the French Revolution and Russian chaos and held up a warning finger to beware of the coming revolution in India. What prophetic vision! What sociological brotherhood!

* * *

Field-Marshal Influenza has scored grand victories in India and is having an uninterrupted and unchallenged campaign of success. He is operating simultaneously in all the theatres and all quail before his conquering eye.

* * *

We learn that the Grand Dukes of Russia have been abducted in a body. In Russia every man seems to be holding his life in his hands and it follows hence that his hands are useless to fight the enemy. Well done, Russia!

* * *

Some days ago in America a few harmless geniuses passed a resolution that Christ would not have used the bayonet. How they happened to know what Christ would have done is not known. But an American Magistrate seems to have fined them for this. Upon this the Editor of New India says: "Herein lies the danger of the *absolute state*, as perilous as the absolute monarchy, the divine right of the majority to rule wrong. There is but *one* remedy for this, and that is the old Indian idea that above a Government, monarchic, imperial, even responsible to the people, was Dharma, the Law and that the Government existed to administer this, and

would be destroyed if it transgressed it." Beautifully said. Yet with curious inconsistency it is said that Dharma can and should be altered by the Legislature. Still by some feat of logic it is to control both the Legislature and the Executive. Sanatana Dharma indeed! God save it from some of its modern friends!

* * *

The advanced ladies who are members of the Ahmedabad Home Rule for India League have passed a thundering resolution that women should have an equal franchise and equal privileges with men in all the councils—municipal, legislative, executive, etc. etc. etc. What is the grammatical feminine counterpart of *voter*? Whatever it be, women are determined to vote and once the vote is secured, what else is there in life to win?

* * *

The Malabar District Special Conference has sent its warm greetings to Lokamata, Lokamanya, and Lokadhira. We send our warm greetings to it for its nominal cleverness—we mean cleverness in renaming people.

* * *

The Salem Commotion must not be forgotten. The Principal there is the principal reformer of the world. The local Sastris could not approve of his world-saving efforts and would not attend his darling son's *Upanayana*. Then a sastri from the noble and cosmopolitan Trichinopoly came to his rescue. The Principal introduced a Panchama to clear the College Tiffin Room. The others connected with the College had something to say about this. Then came the great debate in the Municipality about employing Panchama water-turners in the agraharam ward. 8 were for and 8 against—the Chairman's casting vote was for the depressed classes. Democracy—the rule of the majority—is the panacea of all evils. Who shall win—the Big-endians or the small-Endians of Salem? Go forward Salem! But do not in your wanderings come and clash with us.

* * *

This is not all. The next story is all about a carpenter. He would not make way for a high-caste man on the road. There are still fools who want to have the whole road to themselves. Then the Ezhuwas went in to fight for the carpenter. The Police came. What happened we do not know. But we do know that Swami Bhodananda has appealed to the Editor of the *Mita Vadi* for Justice. So goes the world.

SCRUTATOR.

The Bhagavad Gita.

With an English Exposition

By K. S. RAMASWAMI SASTRI, B.A., B.L.

(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha, Trichinopoly.)

ADHYAYA I.

(continued)

7. This is not the proper occasion to deal at length with the real spirit of the Hindu institution of caste. Whatever be the worthlessness of the miserable travesty of it that is now prevalent in modern India, there is no doubt that it preserved the Hindu civilisation from being overborne by the forces of barbarism and disorder within and without. Such an unsympathetic observer of men and manners in India like Abbe Dubois says: "I believe caste division to be in many respects *chef d'œuvere*, the happiest effort of Hindu legislation. I am persuaded that it is simply and solely due to the distribution of the people into castes, that India did not lapse into a state of barbarism, that she preserved and perfected the arts and sciences of civilisation, while most other nations remained in a state of barbarism... Such an institution was probably the only means that the most clear-sighted prudence could devise for maintaining a state of civilisation."

Our Present Situation, Social and Religious

BY

G. Ramachandra Aiyar B.A., B.L.

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8. The principle of the caste system is social co-operation on a federal basis. It enables the society to conserve and perfect hereditary aptitudes. It prevents those terrible social unsettlements that are sure to result from frequent encroachments by one social group upon the occupations and pursuits of another. It does not take away the incentive to exertion because under the caste system as created and preserved the four social groups were so strong numerically that efficiency and energy had always free play and free scope for self-manifestation and self-development in the best interests of the nation as a whole. All possibility of friction due to a tyrannical sense of superiority was taken away by directing the gaze of every man upon his duties rather than upon his rights. Similarly all possibility of friction due to the pride of numerical superiority was eliminated by pointing out that each man must reap the fruit of his own actions independently of others though all might co-operate here and delight in doing evil things. Not a single co-operator in the doing of evil will or can offer the slightest help to save us from the consequences of our sin. Above all each man's gaze was perpetually drawn to the centre *viz.* God and he had no time to dig holes to push and bury alive his brother-man or his sister-woman. It was also declared that a devout and pious Panchama is dearer to the Lord than a proud Brahmin learned but destitute of the love of God. As Prahlada says in his lyric outburst of devotion in the VIIth skandha of the Bhagavata :

विप्राद्विषड्गुणयुतादरविन्दनाभ-
पादारविन्दविमुखाच्छ्वपचं वरिष्ठम् ।
मन्ये तदर्पितमनोवचने हितार्थ-
प्राणं पुनाति स कुलं न तु भूरिमानः ॥

9. This subject will be dealt with later on in detail when considering verse 13 in Chapter IV. The word *Varna* has been grossly misunderstood by modern interpreters of our sacred books—more often by so-called scholars within our fold than by the Western *savants*. This is due to an unmeaning hatred of the caste system rather than to a clear-sighted and impartial investigation of the truth. I shall discuss the meaning of *Varna* more fully later on. Suffice it to say here that it does not mean letter or colour or description. It means the commingling of *sattwa*, *rajas*, and *tamas* in different degrees. But this does not mean any special superiority or inferiority. Individual effort and in a large degree early nurture might—nay certainly would—so alter the initial endowments of the *gunas* that when a man comes to the age when he can effectively serve this country and better his own personality the man who was born in a higher group as the result of past *karma* would not be able to bear comparison for a moment with the man who happened to be born in a lower group. Also there might be instances of great souls fit in every way to adorn a higher group being born in a lower group as the result of specific transgressions in other births. Hence the notion of superiority and inferiority if it finds lodgment in the heart of any man will surely lead to his undoing, and further cause serious social dislocation and untold social misery. The burden of service laid upon each group is in direct ratio to its place in the social hierarchy. Hence every man born in a higher group ought to feel the insecureness of his position keenly because every act of commission and omission will be duly visited with results which could not be averted or mitigated.

10. Hence as students of this sacred book and especially in view of the Lord's declaration in Chapter IV verse 13 we have to take the view that caste had a divine *origin* though it had a social and racial *development* and either approximated to or deviated from the Lord's plan according to the purity or impurity of each age. The whole of the Hindu race is one and entire and all fanciful and mythical divisions of it into Aryan and Dravidian,

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Northern and Southern, etc. etc. should be rejected with the contempt which such worthless speculations due to hatred or love of novelty amply deserve.

11. The paramount importance of the preservation of social levels in their integrity and according to the spirit of the Lord's plan is a fact that should never be forgotten. Such preservation is in the main due to woman as wife and mother. The special injunctions in our sacred books about the purity of women are due not to a desire to lay on their shoulders a heavier burden than that placed on the shoulder of men but to a desire to preserve the graces and glories of family life and national Dharma. For such seemingly differential treatment women are paid in the golden coin of human love by father and husband and children and of divine blessing which gives them not only a sheltered life on earth but also a life of joy in heaven, nay, a wonderful power of even uplifting to the seat of blessedness the husband who might not have deserved the same by his own individual conduct and effort. The mother is the special object of adoration in Hindu society because she is the God-given guardian-angel of Dharma. The rules laid down in our sacred books about marital choice and marital duty are all inspired by this one solemn feeling of bending all human energies in the service of the preservation of *Dharma*.

(*To be continued.*)

Dharma—IX.

(By K. G. Natesa Sastri, Vaidya Visarad.)

(*continued.*)

We saw that the Mimamsakas begin by declaring that the *validity* of every *Pramana* is of itself at the outset. We shall now see how they maintain their position against the attacks of the Buddhists. We saw that the Mimamsakas hold that if the *Pramanya* of any *Pramana* is admitted as depending on any extraneous help it will simply end in the destruction of the "Science of Pramana" itself. Let us closely follow the learned Parthasarathi Misra and try to understand more fully this principle of interpertation. Says he :—

"अथ अर्थक्रियाज्ञानं स्वतःप्रमाणमिति चेत् , को विशेषः, अव्यभिचार इति चेत् , न, स्वप्नावस्थायामसत्यप्युदकाहरणेऽर्थक्रियाविज्ञानदर्शनात् । अथ सुखज्ञानमेव अर्थक्रिया, तच्चाव्यभिचार्येव, न हि क्वचिदप्यसति सुखे सुखज्ञानमस्ति । सत्यमेतत्, न तु तेन पूर्वज्ञानस्य प्रामाण्याध्यवसानं संभवति, अप्रमाणेनापि प्रियासङ्गमविज्ञानेन स्वप्नावस्थायां सुखदर्शनात् । तस्मात् स्वतःप्रामाण्यं प्राप्तम् , अर्थान्यथात्वकारणदोषज्ञानाभ्याम् अपोद्यत इत्यवश्यमङ्गीकरणीयम् इति ॥"

The passage means :—"You cannot hold that because a Pramana requires a corroboration the whole Science will be destroyed for we hold that अर्थक्रियाविज्ञान or the knowledge of the *object* or *action* imparted to our senses by the Pramana is Pramana of itself at the outset. Only when we maintain that all knowledges are not self-supporting you can with some amount of reason ridicule our position. But fortunately that is not a fact for we hold that the knowledge that we are actually in possession of the object represented to us by a Pramana is स्वतःप्रमाण and hence with the help of this self-supporting knowledge used as corroborative evidence we can test the *validity* or *otherwise* of the first knowledge. On this the *Mimamsaka* asks "को विशेषः" which means "what difference do you draw between these two knowledges?" The Buddhist is represented as replying "अव्यभिचार" which means "that the corroborative knowledge or the knowledge that we actually are in possession of facts never fails but is invariably the same throughout, whereas the former knowledge is not known to be such. The object conveyed by the first knowledge may be or may not be false. We cannot be certain of its nature. And to test it we use this corroborative knowledge which is invariable." To this the *Mimamsaka* replies "No, you cannot maintain that the knowledge that we are in possession of objects represented by a

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Pramana or shortly *Arthakriya Jnana* as it is called is invariable throughout; for in *dreams* we are not in possession of actual facts and yet we have the knowledge, even after we are awake, as if we were in actual possession of the object during that state." A little explanation is necessary:—For example let us suppose that a man dreams that he goes to a river and fetches water in a jar. Now we all know that he did not *actually* bring water, but all the same he remembers even after he awakes as if he actually brought water from the river. What is meant by *Arthakriya Jnana* is that he must actually possess the object and also he must have the knowledge that he is in possession of the thing. Such a thing we do not have in dreams and hence it cannot be held to be invariable. On this the Buddhists take their stand on a different ground: They say "सुखज्ञानमेवार्थक्रिया, तच्चाव्यभिचार्येव". This means:—"what we understand by *Arthakriya* is not the actual possession of the *Artha* or the thing, but only the mental enjoyment of having possessed it or "सुखज्ञान" as it is called. And this *Sukha Jnana* is always invariable or *Avyabhichari* as it is called for without enjoyment no one can have the knowledge of having enjoyed something. And in this light *Arthakriya* becomes invariable and hence can be fairly used as corroboration to test the validity of the first knowledge." The *Mimamsaka* replies "Yes; It is true that without enjoyment no one can have the knowledge of enjoyment, but it is of no avail to establish the *validity* or the first knowledge. For enjoyment can be obtained even from circumstances which do not actually exist. Even in dreams men enjoy the sweet embraces of the beloved and also its consequences the सुख; Here although the result of the enjoyment is real, no one can deny that the incidents that brought about the result are unreal. And hence it cannot be maintained that enjoyments can emanate only from real incidents; so we find that since "सुख" can be obtained even from unrealities how can we use that knowledge of unrealities as corroborative evidence to prove the validity of the first knowledge." This is explained by the passage "अप्रमाणेनापि प्रियासङ्गमविज्ञानेन स्वप्नावस्थायां सुखदर्शनात् इति।" Ramakrishna the famous commentator of *Sastra Dipika* explains this contention at some length as follows:—

"किं च अर्थक्रियालिङ्गकानुमानप्रवृत्तेः पूर्वं केनचिदर्थस्य निर्णयोऽङ्गीकर्तव्यः, अन्यथा व्याप्तिग्रहणस्यैवासंभवः। यच्च पूर्वमर्थनिर्णायकं तस्य स्वतः प्रामाण्यमङ्गीकर्तव्यम। एवं च सर्वत्र तथैवास्तु किं वैरूप्याङ्गीकारेण" इति।

The passage means:—"Before proceeding to infer the existence of an *Artha*, *Kriya* etc, we must be in possession of any real thing on the strength of which an inference will be possible, otherwise the science of "Vyapti" or that which establishes the "*invariable concommittance*" will be futile. And that which establishes the existence of that real thing must of necessity be accepted as valid of itself at the outset. Then why this half-hearted acceptance of स्वतःप्रामाण्य? Why not admit the validity of all *Pramanas* at the outset." Hence the Principle of the *Mimamsakas* is that "the validity of every *Pramana* must be accepted as being of itself at the outset while *Apramanya* must be understood as the result of some contradictory evidence or the source being proved to be unreliable. We shall again meet the *Mimamsakas* next time.

(*To be continued.*)

The Title page and Contents of the 1st Vol. of the Hindu Message are now ready and copies will be sent free to such of the subscribers as require them along with the next issue,

In Defence of Brahmanas.

Maharaja of Durbhanga's Speech.

Addressing a largely attended War Meeting of Hindus, the Maharaja of Durbhanga made an interesting speech, in the course of which he said:—

There are today many factors which tend to uproot that religious fervour from the hearts of the people, and one of them is the movement now steadily pursued by certain interested persons to discredit the Brahmana. Of the elements of Hindu life which constitute the ancient

pride of India and which has differentiated it from others, the Brahmana is the head and centre. India is valued and respected by other Nations of the world for its deep spirituality, for its meditative character, for its simplicity, its child-like piety and for the comparative freedom from the fret and fever that has possessed those that are engaged in the materialistic pursuits of the West and the Brahmana is the fountain-head of whatever is the best and purest in Hinduism, and it is surely not the language of egotism or hyperbole if I say that the decline of the Brahmana will anticipate the decline of our ancient religion. The enrichment of the world's knowledge and the spiritual welfare of all his fellow-beings were in his entire charge, and these formed his only goal and purpose of life. That he has discharged with great credit to himself and with praiseworthy success the duties pertaining to his guardisnship of the spiritual destiny of the Nation is amply attested to by the fact that the Sanatana Dharma has still preserved its vitality and still lives with unabated fervour in the hearts of the people, and it is accordingly most urgent in the interest of the perpetuation of the Sanatana Dharma that adequate and proper steps be taken to preserve the integrity and status of the Brahmanas against external attack and internal disorganisation. They are to-day assailed by abuse, slander and misrepresentation both from within and from without, one based on ignorance and evil example, the other arising from an intention to deprive them of what little importance and prestige is still left. There is an organised movement to discredit the Brahmanas, which endows him with fictitious vices and proves him to be the stumbling block in the way of the salvation of the Nation. This crusade against the Brahmanas has a curious history. In Madras the Home Rule movement was started in 1916, and there were some who were opposed to it, and they wished to set up a counter movement. What they did was to get hold of a few non-Brahmanas—as the word has gained currency since then—and set up the non-Brahmana Association ostensibly to protect those that were not Brahmanas against the Brahmanas, as if any protection were needed, but really to undermine the influence of the Home Rule movement. The cry against the Brahmanas is thus evolved by interested wire-pullers, and I would not have made so much reference to this if it were not for the untold and incalculable mischief it has done. A certain class of the Press, with whom the love of the Hindus has been no weakness, have done their very best to fan the flame, and they gave currency to another word, the Brahmana oligarchy, meaning thereby that the Brahmanas are all for aggrandisement, self-appropriation and riding rough shod over the rights of others. This phrase, a favourite one with these persons, with variations into Besant *cum* Brahmana oligarchy, has been stalked forth, it may be presumed, for the special delectation of the Rt. Hon. the Secretary of State. This cry has even reached England, and we are deeply grateful to Sir Satyendra P. Sinha for the bold stand he made on behalf of the Brahmanas and the clear unequivocal way in which he referred to the high and revered position held by them. No attempt has at any time been made to show that there was any connection between the Brahmanas as Brahmanas and Home Rule. The only connection would seem to be the fact that both Brahmana and Home Rule are equally anathema to them, the latter for reasons that are obvious, and that I need not repeat

here and the Brahmana, because of the chagrin that he still continues to maintain his virility and that attacks so far have not destroyed him. The evolution of the events that I have described above will show that the cry against the Brahmanas invented for the purpose of opposing the Home Rulers has now become a thing of reproach, against the unjust perpetuation of which we should try our might and main to fight.

New India.

Reviews of Books.

Chudamani or the Virtuous Maiden BY MR. T. K. V. NARASIAH.

This is a novel in Tamil by Mr. T. K. V. Narasiah who is already well known to the readers of Tamil literature by his already published novel Marakathamani which has run through three large editions within three years and which has been found good enough to be approved by the Text Book Committee and prescribed as a text book in the schools. This novel also is written in his usual style, with a purpose which has been very dexterously and carefully concealed in the midst of interesting scenes and protracted discourses. It is quite evident that it is intended to present different views to the different classes of readers, each in accordance with the standpoint from which he reads it. It is quite on the cards that the social reformers would hail it as a novel after their heart and it is a pity that the sastraic side is not represented as strongly as could be wished. Further some passages indicate clearly the want of a right conception of our ideals and rules of life which a deeper knowledge of our sacred texts would certainly eradicate. We do not quite understand the relevency of some of the Chapters, for instance Chapters 13 & 15, to the plot of the story but they might have been intended to have an educative value. If so, we would have wished a fuller discussion with a deeper knowledge of the subjects dealt with. The heroine is a girl who had attained puberty and she is left unmarried by her parents in order that she may choose a husband herself. Her self-determined choice unhappily falls upon a perfect rake (as such choices are sure to fall) and the parents have to intervene and warn her of the dangers ahead, thus justifying clearly our old-established custom of the parents' choice of a husband for their girls. There is a fine introduction in English by Mr. A. S. Balasubrahmanya Aiyar Sub-Judge Trichinopoly and a foreword by the Hon'ble Dewan Bahadur P. Rajagopalachariar. The book is dedicated to that patron of Tamil literature Mr. S. Rm. M. Ct. Pethachi Chettiar Avl. Zemindar of Andipatti whose portrait forms the frontispiece to the book. In spite of its length, the story maintains its interest throughout, and assuch we recommend it to our readers and wish the author success.

Vyasatatparyanirnaya of Ayyanna Dikshita translated into Tamil by SRI KASIKANANDA SWAMI of Koviloor Matalayam—Price As. 8.

This a Tamil rendering of the exceedingly interesting Sanskrit treatise published for the first time in 1910 by the Sri Vani Vilas Press, Srirangam. The author Ayyanna Dikshita tries to answer the following questions regarding the Brahmasutras of Vyasa for which there exists a large number of conflicting interpretations—What was the true intention of the writer of these sutras? What interpretation was meant by Vyasa to be put on them when he composed them? In short with what system of philosophy in his view did he frame these aphorisms?

These questions are very satisfactorily answerd in this book and the arguments adduced are really worth consideration as coming from an impartial critic. The book deserves to be translated into all languages and widely read. Hence we are glad that Sri Kasikanandaswami has rendered it into Tamil. He is a good Tamil scholar and in philosophy he is a desciple of the late Sri Veerasekhara Gnana Desikar of Koviloor. Hence the rendering is bound to be correct and accurate. We earnestly commend this book to our readers.

Swami Vivekananda's Raja Yoga. Translated into Tamil by SRI RAMAKRISHNASWAMY of Kovilur Matalayam. Price As. 12.

Vedanta Paribhasha of Dharmarajadhvari. Translated into Tamil by Brahmasri V. RAMACHANDRA SASTRI. Price As. 10.

Tarkamritam of Jagadisa Bhattacharya and Prasthana Bheda of Sri Madhusudana Sarasvati. Translated into Tamil by SRI SUBBIAH SWAMI of Kovilur Matalayam. Price As. 8.

Siddhanta Bindu of Sri Madhusudana Sarasvati Translated into Tamil by Brahmasri V. RAMACHANDRA SASTRI. Price As. 10.

Naishkarmya Siddhi of Sri Suresvaracharya Swamiyal Translated into Tamil by SRI KASIKANANDA SWAMI of Kovilur Matalayam. Price As. 8.

We have received all the above publications from the Office of the Lokopakari of Madras. All of them, except the first, are famous Sanskrit works, the productions of eminent men, treating of highly philosophical subjects. Swami Vivekananda's lecture on Raja Yoga is also well-known as a popular exposition of the principles of Yoga philosophy. We are glad that all these masterpieces have been rendered into Tamil and thus made available to the females and the masses. This sort of popularising the wisdom contained in our ancient Sanskrit Literature is certainly a move in the right direction and accordingly we wish every success for these publications.

Srimad Valmiki Ramayanam

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